Lutheran Herald
October 28, 1958 • Vol. 42 • No. 43

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

This bread is a comfort for the sorrowing, a healing for the sick, life for the dying, food for the hungry, and a rich treasure for all the poor and needy.

Martin Luther

In this issue: **For Reformation Day—Stand Fast in Freedom**

The Lord's Supper

Disposing of Doubts About One's Worthiness—Comes the devil and instills the thought in you: But what if I receive the Sacraments unworthily and am thus robbed of their grace through my unworthiness? In that event cross yourself, and be unconcerned about your worthiness or unworthiness. Only see to it that you believe that these tokens are reliable, are true words of God. Then you surely are and remain worthy. Faith makes worthy, doubt makes unworthy. . . . God gives you nothing because of your worthiness, nor does He rest His Word and Sacrament on your worthiness, but out of pure grace He rests you, unworthy one, on His Word and token. Be sure to cling to this and say: He who gives and has given me His Word and tokens to assure me that Christ's life and heavenly grace have made my sin, death, and hell harmless—He who does and has done this for me is God. Without a doubt He will keep His promises concerning these matters.

Martinus Luther

In this issue . . .

COVER—A panel of the Luther mo... in Worms depicting Luther admin... the Sacrament. Photo by Three Li...

THE LORD'S SUPPER .....

STAND FAST IN FREEDOM .....
David H. C. Read is minister ... Madison Avenue Presbyterian Ch... New York City. During World W... served in the British Army and ... nearly four years in a German ... camp. Photos by Three Lions.

HER CHILDREN SERVE .....
Many of our large congregations ... learn a lesson from this small ... Dakota parish! The author is now ... ing two congregations near Rid... Iowa

FRESH .....

WE HAVE THIS WORD .....
Pastor Engebretson is an ELC e... ist.

FOR THE FAMILY ALTAR .....

THE CHURCH IN TODAY'S WORL...

AMONG LUTHERANS .....

WITHIN THE ELC .....

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 Sout... Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manage... scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the po... at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Pu... House, Minneapolis 15, Minnesota.

Stand Fast In Freedom

By David H. C. Read

Have you ever wondered what made the Prodigal Son leave home? It was a good home. His father couldn't have been too strict, or he wouldn't have handed over the cash so readily when he went away, or been so ready to kill the fatted calf on his return. What made him pack his bags and go, this younger brother, this prototype juvenile delinquent?

I believe he was bored. Reading between the lines can't we sense a very kindly, respectable family—with nothing to offer a lad of spirit? The home was haunted by that elder brother, so good, so right, so dutiful, so obedient—and so dull. Day after day he would rise on time, salute his parents, say his grace, eat his breakfast, and go off to his work with his halo perfectly adjusted. Never an argument, never an explosion; the faithful echo of his father's opinions on farming, politics, and religion. The young man couldn't take it any longer. Life was calling, life that seemed to beckon from beyond the hills that hedged his father's home. His brother on his daily rounds wasn't really living.

What was wrong with the Prodigal Son, and what

his statue of Luther are inscribed
amous words at the Diet of Worms
n he was asked to recant:
Hier stehe ich
Ich kann nicht anders
Gott helfe mir. Amen.

can go wrong with every youngster who breaks out on his own, is not the desire to be free, but the illusion that freedom can be gained by throwing off all allegiance and obligation. Freedom is not the absence of external restraint; for there is no more monstrous tyrant than the awakened Ego craving for immediate and ever more demanding satisfactions. To make one's own self the inner Lord, the self that always cries "Give *me!*" is what the Bible means by sin, and this is the verdict of our Lord. "Verily, Verily, I say unto you, whosoever committeth sin is the *slave* of sin."

The fact is that neither the elder brother nor the younger were free men. They were slaves—one within the dismal circle of self-righteousness; the other in the toils of his selfish passions. There is only one place where the light of true freedom shines out in this story: freedom begins at the point where the Prodigal stands ragged in the presence of a welcoming Father, a wanderer returned, a sinner forgiven. This is the beginning of real liberty. It is here that the bells begin to ring: "and they began to be merry." The "music and dancing" had no meaning in the far country: they have no meaning for the dull and indignant elder brother. But they are the very heart and soul of the one "who was dead and is alive again, and was lost, and is found."

The First and the Final Freedom

This is what the Apostle means by the "liberty wherewith Christ hath made us free." It is the freedom conferred on us by the Lord to whom we yield our lives in penitence and faith; the freedom that we know when we have come home to the family of God; the freedom that comes with the words, "Thy sins be forgiven thee; go in peace." This is the first and the final freedom of the Christian man. We do not begin with any theory of political or religious rights. These wide freedoms that we cherish spring from this central freedom of the Gospel. They were fought for and won by men who knew in their souls this freedom with which Christ has made us free.

Everyone who has ever made a serious Christian commitment knows something of this freedom. At least when we hear it sounding from Holy Scripture we know that it is true. For the moments when we have been most truly free are those times when we have been closest to Christ, and we know to our cost that when we have been furthest away from Him our bondage has been greatest. One reason why we come to worship together is that in worship we come nearer to our Lord and He comes nearer to us with His delivering touch. If we had eyes to see, the finest decoration in our church at the end of a service would be a pile of broken yokes, broken yokes of bondage.

Quite clearly one "yoke of bondage" with which we are continually entangled is the bondage of the Prodigal, the bondage of self. This is the standing enc ment of the Christian—to keep the liberating flan the love of Christ alive and burning so that our bon to our dearest sins and commonest failings—our l self—is constantly being broken. We come to Him because we cannot do this for ourselves.

The Bondage of the Elder Brother

But the "yoke of bondage" to which our text is also the bondage of the Elder Brother. This is a subtle bondage and the special temptation of the se decent, and religious man. The Elder Brother stand an imposed code of behavior, a rigid pattern, an and unrelenting justice. His relationship to his f was based on law—he earned his keep; and not on —for he could not understand the spontaneous that ran to meet the sinner and threw a party in honor. But this grace, this undeserved mercy, is message of the Gospel. Christ meets us where we pardons our sins, and calls us to a life of glad and response.

This Christian liberty is such a surprising gift we can scarcely receive it; such good news that we hardly believe it. And so, right from the beginning Christian Church has been apt to slip back into form of legalism. It happened already in New T ment times. The Christians to whom the Apostle writing had "fallen from grace." They were Je Christians. They had received the Good News; had accepted the Savior who brought forgiveness new life—and then they had been persuaded tha Christians they ought also to observe all the old No, said St. Paul, you can't have it both ways. E you live in the fellowship of freedom, trusting in G grace, or you return to the rule of law. You can both. "Stand fast therefore in the liberty where Christ hath made us free, and be not entangled a with the yoke of bondage." This battle was fought won, and the young Church set out on its mission from the legalism of its Jewish past.

But as the centuries rolled on a new threat to C tian liberty arose within the Church itself. As it acq power and authority, as it developed a hierarchy an elaborate system of beliefs, and ceremonies, as it ada itself more and more to the temperament of pagan the Gospel was again submerged in a sea of lega No longer could a man hear the simple word of giveness spoken directly by the sovereign Christ. He to follow a prescribed pattern, an ecclesiastical assen line-sins, moral and venial, auricular confession, ab tion, penance, merits, indulgences. And grace, in of being the personal encounter with the liber Christ, became a kind of mystic fluid channeled d through the hierarchy and available to men only in

n Sacraments of the Church. The magnificent evements, the monumental splendor, the great saints thinkers which were part of medieval Catholicism ht not to blind us to the startling contrast between mighty system and the New Testament message of liberty with which Christ hath made us free. And as the re-reading and re-discovery of the New Testat, a new hearing of the Word of God, which unhed the mighty movement that came to be known he Reformation.

lowever much we must deplore the rending of the rch of Christ, and the terrible barriers that grew up separate men and women who believe in Christ, er for one moment can we regret the movement of Spirit by which the Church was recalled to the pel of the free grace of Christ and the liberty of the istian man. In the center of the New Testament ds the Prodigal Son, the sinner who relies solely he mercy of God and lives by faith in him. Behind lurks always the shadow of the Elder Brother, the in bondage to the Law, the man who claims his e in the Father's home by virtue of his merits.

The Bondage of Prejudice and Convention

/e are Protestants because this for us is vital: this acknowledge to be the message of the Gospel. nd fast therefore in the liberty wherewith Christ made us free, and be not entangled again with the e of bondage." It is no accident that those other rties, civil and religious, which we hold so dear, have en and are most surely grounded today by those ntries where the Church has been changed by the ormation.

ut we cannot leave the matter here—as if our Christian liberty is assured by the fact that we are Protestants. All Churches and all Christians are constantly subjected to new yokes of bondage. There is a Protestant legalism that threatens the Gospel in every age. Sometimes it has taken the form of a harsh and censorious moral code such as that which drove Robert Burns to satirize the Holy Willies of his day. At other times it appears as a list of taboos which are foisted on evangelical Christians—a handful of "Thou shall nots," varying from time to time and from place to place, which are imposed as part of the Gospel.

And at all times, particularly here and now, there looms up a kind of conventional moralism, a "churchy" pattern of behavior, to which the Protestant Christian is expected to conform. When a man tells you he cannot join a church because he's not the type, when a woman confesses that her temperament and interests cannot fit into our pattern of behavior—don't you sense the yoke of bondage into which we must have slipped? For "if the Son shall make you free, ye shall be free indeed"—free not only from Jewish law, or Roman law, but from those unwritten laws that creep around our Christian communities and entangle us in a yoke of bondage to prejudice and convention and have nothing to do with the Gospel of Jesus Christ.

What is a Christian? He is a Prodigal returned to the Father. He has no claim. He has no rights. But he has found an astonishing welcome. He has met with love, a love that draws him into the Father's home, a love that is signed and sealed for him in the sacrifice of Christ. As he meets that love, accepts that love, and knows himself to be accepted, he goes out to live by love, by faith, and by the joy that springs from a grateful and forgiven heart. The closer he is to his Lord, the less he will be entangled again in any yoke of bondage.

The stump of the famous oak tree under which Luther preached in Worms.

It's a small South Dakota congregation—only 290 baptized members—but

Her Children Serve

By Obert Hoven

The little Lutheran parish at Lily, South Dakota, has within the past thirty years contributed six of her sons and four of her confirmand daughters as pastors, pastors' wives, and parish workers. This is a significant contribution from so small a parish. We would like to attempt an answer to this question: "Why so many from so few?"

To drive through the community served by this parish one would conclude that it is an unpretentious community. There is nothing particularly striking about it. Call committees who visit resident pastors invariably ask, "Are you happy *here?"* To an outsider looking in, this parish does not seem to offer much.

Still, this parish has contributed ten sons and daughters, and there are more of her confirmands in the process of becoming pastors. Perhaps the best way to find the answer is to let these sons and daughters speak for themselves.

One of her pastor sons observes: "First, there was a home where the claims of God were never questioned but rather given as one of the staples of life along with bread and butter. Secondly, the fellowship of the parish Luther League was impressive. Thirdly, the simple devotion and interest of the Sunday school teachers were an inspiration. Maybe I could sum it all up by using the term 'church centeredness.' "

Another son states: "I believe the Lily Parish had an unusual corps of Sunday school teachers. They regularly attended institutes to improve their teaching. Parish activities sponsored by the Brotherhood and other organizations kept the church the focal point in our thinking. Ordinations within the parish were challenging. The high respect that members felt toward the pastor kept the office before us as a high calling."

One of her daughters writes: "There is an atmosphere in the community as a whole that has a very definite effect on those who move into the area or come in contact with its people. One senses certain undescribable characteristics of a Christian community. I think it can be said that the people in the parish are quite unaware of their influence on the lives of others in the way of bringing people to see Christ. Yet it is im ble for one who refuses to accept Christ to be i community very long without becoming uncomf in one way or another and realizing that the have something very precious. The early church l did an excellent job of setting up high standar ideals which have carried on down into the generation. Still, no one ever actually approach concerning my spiritual life; it was just an ac fact that one must belong to the church and part in its life for complete, happy living."

These are the observations of those who have there. Contributing factors can be seen. The most mon observation is that the church stands in the of things. Life revolves in and about it. The Ch life is vigorous, happy and full. Christian educat provided by teachers who do more than put in a on Sunday morning. Youth activities keep the school group in close touch with the church.

These are my observations as one who served The Lily parish is not too vocal in witnessing its but it is a parish where love for the church and f life God would have his church members lead is ness from earliest childhood. It is good to have where religion is as much a part of daily life as is and butter. It was good to be pastor for these who loved their church and the pastor who led This lofty concept of church and ministry undou has been a great factor in the contribution this has made.

We need more sons and daughters for full time There are many of our larger parishes who in th one hundred years have failed to supply their c with a pastor. What a lesson we can learn from Lily! Speak and think highly of your congregatio spect and co-operate with your pastor. Let you be centered in the church. Pray to the Lord of th vest that congregations may not merely give mo God's work, but something treasured a great deal —their children.

Fresh

Stale

ou are on your way to a Sunday morning assign-
nt. The act of driving is no longer exciting. The
has become flesh of your flesh. You ask only that it
uld perform with the efficiency of your liver—that
ake care of your problems quietly without intruding
n your conscious life. But you are bored by the
n of the motor, the geometric streets, the glassy
ation.

ou begin to punch the radio buttons with the
eful despair of a gambler putting his last dime into
lot machine. And you are rewarded with a gush
-nothingness. The bland idiocy of the disk jockeys;
pompousness of the commercials; the "gospel" pro-
ms from a spate of unattached anonymous voices
urging you to send in a love offering so that this
icular program can reach ten more states or twenty
e countries.

Cant and Rant

s a Christian interested in the winning of souls, I
t to lodge a protest against this type of cheap re-
ous program. I know that such a protest is ineffectual
use radio stations will air anything that pays and
s within the bounds of decency. I also know that
e is a feeling among some Christians that anything
ch cuts through the pomade of the disk jockeys is
essing even though it is terrifyingly poor by every
on of decency and order.

am not so sure that the cause of the Gospel is served
every enterprising unequipped evangelist who in-
on broadcasting his fulminations. The programs
vhich I have listened lately have been so thin in
tual content, so larded with hollow phrases, so
ily commercial in their offers of blessed handker-
fs, wall mottoes, booklets on holy health, amulets,
pictures of the evangelist and his family in four
rs, that they must have given the non-Christian
ner a rather weird impression of what the Gospel
l about.

rthermore, the messages have been delivered in the
lchral monotone of a Dickens caricature—a quality of voice passed out with the diploma and the bow tie upon the completion of the six-week Radio Pastor's course at the Balaam Hermeneutic Institute.

Love and Lipstick

At the other end of the scale is another kind of "religious" program in which cant and rant are replaced by love, kisses, and kind words. A program like this is currently being sponsored by a lipstick company. There is first a rosy or tomato-tinted commercial, depending on the kind of cosmetic featured that week; then there are hymns, prayers, and apostrophes directed to the Spirit of Infinite Quietude. Here also triteness raises its old gray head.

Sit Down

I would like to propose a moratorium on these kinds of proclamation. I should like to urge the ranters and the devotional disk jockeys who fatten on the immense religious interest of the American people to *sit down in silence* for a little time and to straighten out their thinking. I am not even going to recommend that they attend a theological seminary. They may not want us, and we may not want them.

But what a tide of refreshment would flow out upon the air if every ranter would sit down for a few hours or a few days and contemplate his own emptiness! He could pick out a hickory stump or a fallen log or a stretch of desert sand, and he could sit down with just himself and God, and ask himself: "Just who am I and what am I trying to do?" And after a long siege with that question he might begin reading his New Testament, not as a source of programs but as the voice of God speaking to people of flesh and blood. And if for a little time he could forget about love offerings and lipstick and commercials, and be just a man in need, he might come out of his retirement and speak a truly fresh word—God's Word.

But until that miracle happens I shall have to lay my fingers upon the garrulous lips of my radio and return to the ancient discipline of reading. In the Bible I know I shall not be encouraged to virtue through the courtesy of a firm of vintners or by the offer of a holy hanky.

We Have This Word

It is always interesting to page through the textbooks which our children bring home at the beginning of a new school year. Some of us who are older will notice how colorful they are compared to the ones used in our school days, when a colored page was a rare and exciting discovery. Much of the content has also been written in a more interesting manner. There are, however, things that may make us think that all the changes have not been an improvement. We miss, for instance, the many stories in the readers with moral and religious lessons.

One cannot help but wonder as one sees the books from year to year, that it should be necessary to revise and replace these textbooks so often. With the changing boundaries in the world, it may not be so strange that the books on geography must be changed. History, too, stands in need of added chapters and corrections as time reveals added and more correct findings. One may wonder, however, why it should be necessary to change the texts for mathematics. The facts of the multiplication tables and the study of fractions must certainly be very much the same.

Yet new books continue to come. The books that the older children used in the study of algebra or higher mathematics in high school, or even college, cannot be used by the brother or sister who takes the same course a few years later. This is not written to protest against this practice, even if it may seem a wasteful and unnecessary procedure. It is rather to remind us of the fact that all that is of human origin is subject to change and destruction. The hymn writer put it well when he wrote:

"Change and decay, in all around I see,
O Thou who changest not, abide with me."

Few indeed are the things of earth that endure and stand the test of time. For some things the process may be longer, but the passing of the centuries lays its hand on all but a few of the products of an earlier time.

But this makes us think of another book: The Book. From year to year and from generation to generation, yes, even from century to century this Book never needs to be revised nor brought up-to-date. What a wonderful and strange truth this is, that there is a Book that is always timely and adapted to every age and every generation. Only this Book and the books cont the truths drawn from it can enter the realm of lessness."

Those who long ago entered into the eterna found both the way and the strength for their li this Book. Today the smallest child, who for th time turns its pages, will find in them all that is r to lead him to the Christ who gives to His ow same eternal rest. The rise and fall of nations, the ing of geographical boundaries, the advances of s and even the discoveries of the mathematical for of the fourth dimension have not brought fort need for its revision nor for any added chapters t man's need.

"Verbum Deo Manet in Aeternum"—"the W the Lord endureth forever." These words seem t in our ears as we think of this eternal, abidin changing Word of God. It could not be otherwis it is the Word of an unchanging and eternal God speaking through His servant Malachi, said: "I a Lord, I change not." Jesus emphasized this truth He said: "Till heaven and earth pass, one jot o tittle shall in no wise pass from the law, till all h filled." How wonderful it is for us to know tha promises of the Father's love still hold. What pe gives to the troubled and contrite heart to know th mercy and the forgiveness won for us on the cro are offered us in this faithful and eternal Word.

Just before Jesus went to the Garden of Gethse on the night of His betrayal, we remember tha offered a beautiful prayer for His disciples and f who should become His followers in the ages to He knew that He would no longer walk on earth His own as He had done in the days of His He also knew just what they would need in the ti come. We remember that He said to His Fath *have given them Thy Word."* That was the grea which He knew could guide them and sustain throughout the years of their life. With the cont prayer: "Sanctify them in Thy Truth, Thy W truth," He pointed to this Word as that to which must turn, when He was no longer present.

We know what this Word came to mean to th the years went by. From it they drew their str

By the Rev. Oscar E. Engebretson

id comfort. It was to them both sword and armor. Peter, who so often spoke for the rest, speaks for em in telling us how he regarded this inspired Word. e recounts the basis of His certainty for the message ncerning Jesus Christ and the salvation which is in im. He cites the fact that he and the other disciples id been with Jesus, and had therefore been eyewit-sses to His deeds and had heard with their own ears is sayings. He adds that at the time of the Trans-guration he and the others with him had even heard e Father's voice as it spoke the words: "This is my loved Son, in whom I am well pleased." Then he adds at which must seem strange to many: "We have a *ore sure Word* of prophesy."

Think of that! More sure than the things they have en with their own eyes; more dependable than the ords they have heard with their own ears is this Word at God has recorded for them and for us. Why does e feel that this is so? He gives the answer in the rses that follow: "For the prophesy came not in old me, by the will of man, but holy men of God spake they were moved by the Holy Ghost." That is what e Book and the words of the Book meant to them. It is still so, thank God. We sing in the hymn: "God's Word is our great heritage and shall be ours forever."

A number of years ago I attended a meeting in Chi-go, where the pastors from a score of churches had thered to hear a number of lectures dealing with the hurch today. One of the speakers had chosen as his pic, "The Need of a New Basis for Theology." It as evident from the start that he did not believe in the spiration of the Bible. As his speech progressed we ere advised that it would be best to seek a common ith for all men on a basis different from the Word, hich he claimed had now resulted in a divided Chris-ndom. The main theme was that it would be better if e could come to the matter of our faith with a philo-phical and rationalistic approach, rather than to ac-pt the teachings of the Bible in simple faith.

At the conclusion of his lecture, opportunity was given r discussion. A number of men took part, some to k for clarification, others to commend the speaker. hen a young pastor of a Negro church in Chicago d: "A few days ago I was called to come to one of my parishioners, who had just experienced a great tragedy. When I arrived I found her standing by the smoking ruins of a building which had been a combination store and home. In the ashes of that store was all that she had held dear. For when the fire was discovered, her husband had rushed upstairs to save their child who was sleeping in a room upstairs and, overcome by smoke, both he and the child perished. There she stood, and what should I do? What should I tell her? *But I had the Book.*"

With that he pulled out the little Testament that he carried, and held it up. Then he continued: "I had the Book and so I read her all the precious promises that I knew out of the Book—how God would comfort and care for her. That brought her help. Now I would like to ask you on the basis of what you have said, since you would not want me to use this Book as the basis of my faith, what would you have done and said in a situation like that?"

It was quiet in the room. Those present knew that the question had been asked honestly, not as a trick question to trip up the speaker. What followed was what I am sure almost all who were there remembered best about the program that day. The lecturer got to his feet, and one could easily see that he had no answer to give to this simple question. Embarrassed and perhaps a little angered, he turned to the questioner and said: "You have no right to ask a question like that. You are trying to pin me down, while I am speaking in broader lines. I do not think it is a fair question."

The matter might have ended there, had not an older man, one of the bishops of the Methodist Church, risen to his feet. Calling for the floor, he turned to the lecturer and said: "I think it is a fair question. I think it is a good question, which many of us would like to have you answer. In fact, I would like to demand that you answer that question."

There was not much more. The lecturer tried in many devious and often obscure ways to find an answer. It was evident, however, that none that was adequate could be given. Take away the Book, and what have we? How can we seek to guide a seeking soul, unless we can in faith point him to the truths of this Book? How dare we approach the deathbed and assure the dying believer of eternal life with its glory, unless we too know in our hearts that we have this sure Word of God.

Thank God that we have this Word. Thank God if, from childhood, we, like Timothy, have had the privilege of knowing the Holy Scriptures which are able to make us wise unto salvation, through faith which is in Jesus Christ. For, as Paul reminded Timothy, he reminds us: "All Scripture is given by inspiration of God." And *we* have that Word.

For the Family Altar

J. R. Hest

Toward the Twenty-Third Sunday After Trinity

Jona

The Epistle: Romans 13:1-7 • The Gospel: Matthew 17:24-27

Monday, November 3

PROSPECTIVE PRINCE

Read I Samuel 14:49

Now the sons of Saul were Jonathan, Ishvi, and Malchishua.

Jonathan was the eldest son of his father, Saul. Saul was the leader of the people and was soon to be made the first king of the People of God. As the first-born son of the king, he as his brothers, would be a prince, but unlike them, he would be the first in line for the throne. Jonathan had princely qualities. He was a man with a large heart. The new status of his father in no way set him apart from others. He was a friendly individual.

How good it is, kind heavenly Father, that in a world of selfishness, unkindness, hatred and bloodshed, there are found those who are known because they are friends. Not friends in the sense of a narrow pact between two people, but in the full sense of all that friendship means. There are many things I cannot do, O God, but I can be a friend. Help me to touch life with this magic. In Jesus' Name. Amen.

Tuesday, November 4

HIS CONFIDENCE

Read I Samuel 14:6

"Nothing can hinder the Lord from saving by many or by few."

Jonathan's confidence was well placed. He placed it in God. The troublesome Philistines were plaguing the camp of Israel. Jonathan went out to meet a detachment of the enemy. He took with him his armor bearer. Just two against whatever was in store. They came upon them and slew twenty of them, creating panic among the others. Jonathan, remembered most as the friend, was by no means effeminate. He was a man, full of courage and confidence. This was not bravado; this was faith in God.

Sometimes we feel there is too much timidity among Your followers, O Lord. There is a lack of the bravery You have called them to show; there is a backing down at the first sign of objection. But why should this be? Is it because the confidence is misplaced? Indeed, it is so. Put us over on the other foot, the foot of Your promises, Your strength, Your victory. Amen.

Wednesday, November 5

A HEART FOR THE PEOPL

Read I Samuel 14:30

"How much better if the peopl eaten freely today . . ."

Jonathan did not make an unusu servation when he said that an arm fight better on a full stomach than when it is hungry. But his remark clearly his feeling for the people. He against his father when he took this tion. He knew that his father "troubled the land," he was guilty ror, he was a man without feelin times. Jonathan had a heart for tha ple. He had a compassion. Every had needs, hungers, hopes and desires

Spare us from having eyes that people coldly, or hearts that disdai brothers and sisters throughout the Make us conscious of kinship, kno that every man's burden is our bu every tear is our responsibility to every heavy heart ours to make ligh one is unimportant in Your sigh Lord. Help us to be regulated by Amen.

+

Thursday, November 6

FRIEND OF DAVID

Read I Samuel 18:1

The soul of Jonathan was knit to the soul of David.

The friendship of Jonathan and David is one of the finest ever recorded. Given a large heart and a capacity of concern for all people, Jonathan the Prince was also in need of a personal friend. This friend he found in David, even though this young man, the slayer of Goliath, was gaining a popularity that overshadowed the throne, and could possibly make him king one day, in place of Jonathan, the rightful heir. But this was friendship. True friendship does not count costs, does not quibble.

We thank You, heavenly Father, for the Friend who came to the world to lay down His life for us while we were yet enemies. We thank You for the friends in life, who share with us our joys and sorrows, to whom our concerns matter. Make us friends of one another, impelled by the love and the Spirit of Jesus. We remember that friendship is one of the clear marks of discipleship. In Jesus' Name. Amen.

+

Friday, November 7

TO THE DEFENSE

Read I Samuel 19:4

And Jonathan spoke well of David to Saul his father.

Saul's dislike of David was brought about by jealousy. The people had sung, "Saul has slain his thousands, and David his ten thousands." David's name was highly esteemed. Saul's anger was kindled and David's life was threatened. As a true friend Jonathan stepped into the breach. He did so at the risk of gaining his father's disfavor. His one idea was to clear the name of David. His friend's good name was important to him. He came to the defense because he was motivated by truth.

Friendship is not an ornament among us, O God, it is something that acts because it must act. For the times we have failed in upholding one another, forgive us, gracious Father. Instill in us the deep-seated spirit of self-forgetfulness that not only our needs, but the needs of others, shall share in our concern and attention. In the Name of Jesus. Amen.

+

Saturday, November 8

SACRIFICE

Read I Samuel 31:2

And the Philistines slew Jonatha

Jonathan, the man with a great city for friendship, lost his life fighting for his people. This wa supreme sacrifice, and emblematic o spirit of his life. There was no selfis in him. In his friendship with there was never a thought that he competitor for the throne. It is pc that had he realized it, he would have been happy for David. In hi ing for his country he left a legacy good example; not merely for losin life, but because his manner of death a part of his manner of life.

In this selfish world where peop made into selfish creatures, there ar many examples of thorough-going fr ship, dear God. Give unto us the don, the uncalculating spirit, the co sion, such as Jesus had when He was among men. If it is through us who Jesus You wish to reach the world love, open our hearts and set to wor hands. Amen.

Help Negro Colleges

The Methodist Church will seek 000,000 in financial aid for its lve Negro colleges through a spe- churchwide offering on Sunday, ruary 8, 1959, which will be ob- ed as "Race Relations Sunday."

The announcement of the fund drive made by Bishop Paul W. Garber Richmond, Va., chairman of the de- ination's Commission on Christian gher Education, following a meet- of the commission at American iversity in Washington, D. C.

Dr. John O. Gross, director of the mission, said that in view of in- sing enrollments at the Negro in- utions, all of which are located in South, "the financial situation in eral of these schools has reached is proportions."

ngressman Says Reds "Starving Out" Religion

Future prospects for all Christian hs in Russia, Poland, Czechoslo- ia, and Hungary are "not bright," . Rep. Charles A. Vanik of Cleve- l said following a tour of these mmunist nations.

n an article in the Catholic *Universe letin,* newspaper of the Cleveland nan Catholic Diocese, Mr. Vanik the Communists in these countries to "dry up" the sources of spirit- leadership by eliminating monas- es and seminaries.

Gradually these institutions are be- converted into housing and mu- ns," he said.

everal Russian Orthodox seminaries Moscow and Sygorsk were being en over as housing units and mu- ns, Mr. Vanik said. He found that nan Catholic monasteries and semi- es in Czechoslovakia and Hungary e suffering the same fate. "The pat- for religious destruction is the e — destroy the seminaries and ve religion for lack of priests and gious leaders."

Warsaw, Poland, he reported, day church services "overflowed to the streets" and "congregational singing could be heard everywhere, as though in bold and complete defiance of the Communist government."

He said the government of Poland has "proceeded very slowly in its efforts to restrict religious activity compared to other satellite countries."

Nevertheless, he added, the Roman Catholic Church in Poland was in "a precarious position" since government policies of religious tolerance are followed only because they are "expedient."

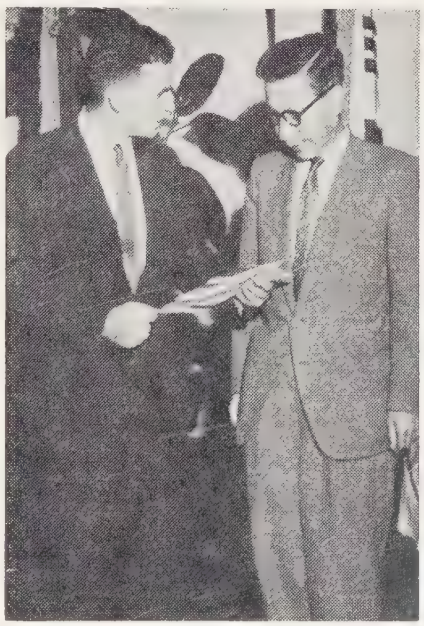
"The Communist government is gingerly applying restraints on religious activity with full knowledge that increased pressure could result in revolt," Mr. Vanik said.

Thus the Catholic Church in Poland "must follow a course of silent resistance," he said. "A revolt would result in brutal bloodshed and eventual submission to Soviet armies poised on the border."

Catholics in Hungary, as in Poland and Czechoslovakia, Mr. Vanik continued, have retained their faith under the severest obstacles and persecution.

"Resistance would be even more bloody than the Hungarian revolt of 1956," he predicted. "Now the Russian Communists would not rely on troops and tanks. Devastating jets are ready on the Russian border."

He concluded that "in the satellite countries, the hope of the Church is that time may work for Christianity."



—RNS Photo

AMERICAN CHURCHES BUILD HOUSES IN KOREA—A check for $25,000 was recently presented by American churches to Mayor Huh Chung right, for the purpose of replacing homes in Seoul, Korea recently washed away by floods. It is estimated that 75 concrete-block houses can be constructed for the money. More than 15,000 were left homeless by the disaster. Presenting the check from Church World Service is the Rev. Hallam C. Shorrock, Jr.

In Germany . . .

Urge Inter-Faith Study

Increased efforts to promote better understanding between the Protestant and Roman Catholic Churches in Germany were urged at a meeting at the Evangelical Academy in Tutzing, Germany, attended by more than 60 leading clergymen and journalists of both faiths.

Among the speakers were Bishop Hermann Dietzfelbinger of the Lutheran Church of Bavaria and Auxiliary Bishop Walter Kampe of the Catholic diocese of Limburg. Both churchmen emphasized the need for close co-operation between the Churches and called upon German publicists to promote and support all efforts toward this end.

Bishop Dietzfelbinger, expressing gratification over the increasing number of Protestant-Catholic meetings, said this was evidence of the co-operation between the faiths. At the same time, he noted, the meetings served to accent the Churches' basic differences. The main issue, the bishop observed, was that intercreedal talks be governed by truth, veracity and Christian love.

Bishop Kampe, conveying the greetings of the Catholic Church, described religious intolerance as "a glowing piece of iron which is still red-hot and still inflicts pain upon our people." He expressed hope that "we will proceed on the road toward proper understanding for one another."

ALC Votes to Retain Name in New Church

Delegates at the American Lutheran Church's biennial convention in San Antonio, Texas, voted this month to retain the name "The American Lutheran Church" for the new Church to come into being in 1961.

Debate on the name issue lasted only half an hour and centered around a substitute resolution presented to the convention which proposed the name "The Evangelical Lutheran Church." It was pointed out to the convention that the ELC's Union Committee would have to vote against such a proposal since this summer's convention had bound them to vote only for "The United Evangelical Lutheran Church." The substitute motion was defeated and there were only 9 dissenting votes on the original proposal to retain the name contained in the union documents, "The American Lutheran Church."

All other formal resolutions contained in the union documents were passed unanimously by the convention.

Thus at present this is the situation:

The UELC and the ALC have voted at their conventions to retain the name, "The American Lutheran Church."

The ELC instructed its Union Committee to vote only for "The United Evangelical Lutheran Church."

The issue will become one of the first items of business to be taken up by the Joint Union Committee at its next meeting.

A report of the ALC's other convention actions will appear in the next issue of LUTHERAN HERALD.

The War Is Over . . .

Germans in Paris Get Church Back

Christuskirche, the German Lutheran church in Paris, France, has recovered the complete use of its 60-year-old building for the first time since the end of World War II.

The French Government has notified the German Embassy that the congregation may henceforth freely utilize the entire six-story structure, which includes a pastor's apartment and congregational rooms.

To legalize the transfer of control, the French National Assembly will have to pass a law repealing provisions of a 1950 measure by which the government took over the building.

While Paris was under military occupation during the war, many German soldiers and civilians worshipped at Christuskirche. Prior to the occupation, congregational life was virtually at a standstill from the time hostilities broke out between France and Germany.

An important step in the return of Christuskirche to normal congregational life took place last December when the Rev. Christoph Dahlkötter was installed as pastor to serve German-speaking Lutherans in this city.

Madagascar Lutherans Vote to Join IMC

Lutherans of Madagascar have approved proposals that would give them their first official ties with the International Missionary Council.

The Madagascar Lutheran Church's triennial General Synod meeting in Manakara accepted the constitution of the new Christian Council of Madagascar which was organized ea September. The synod ratified al Madagascar council's proposal to for membership in the IMC, whic major ecumenical body closely ass ed with the World Council of C es.

Synodical acceptance was of we importance for the CCM-IMC p sals, since the Lutheran Church, 208,000 members, is the third l non-Roman Catholic denominati Madagascar. The only larger cor encies are those of the London sionary Society, with 350,000, a French Protestant Mission, with 000. The island's total non-Ca membership is given as 841,376 i 1957 World Christian Handbook

In another action here, the del voted to place under a joint Mi Church board the 87-year-old Lut Theological College at Fianara which was mission-controlled now.

The General Synod discussed b and other plans for playing host t second All-Africa Lutheran Confe at Antsirabe in September 1960.

Re-elected president of the C was the Rev. Arthur Snekken Norwegian missionary. Other o are Malagasy.

MIDWESTERNERS SERVE NEW YORK CAMP—Nine students from ELC colleges among these students from Midwestern schools who served as counselors and staff summer at Camp Sharparoon, sponsored by the New York City Mission Society. Gertsen, director of the camp, is third from the left in the back row. The Chri tree and decorations were not explained. It must have been a "cold day in July."

ooklyn Medical Center Opens Librarian School

. school for medical record lib-ians, the first of its kind affiliated a Lutheran hospital in the United es, opened in Brooklyn last month. he new one-year course is a part he program being offered by the -affiliated Lutheran Medical Cen-

. new phase of executive profession-nedical training, medical record li-y science is a recognized field serv-in hospitals, clinics, medical care grams, and related enterprises all r the world.

s duties are to take accurate and plete care of day-to-day accounts he patient's diagnosis, response to tments, and prognosis — records ch are indispensable to doctors in gnosing and treating patients. At head of this function is the medi-record librarian, upon whom rests responsibility of keeping all records arding diseases, operations, and spe-treatments coded according to the gnized classification system of the dards established by the American dical Association.

Of the more than 7,000 hospitals in U.S., only 31 hospitals have been roved by the AMA to maintain a ool for medical record librarians.

nvocation Speakers Named

stewardship counselor and three logical professors will be speakers he annual midwinter pastors' con-ation of Luther Theological Semi-y, St. Paul, Minn. January 6-8, 1959. peakers named are: Dr. John E. rmann, St. Louis, stewardship coun-r of the Lutheran Church—Mis-i Synod; Dr. Jaroslav Pelikan, Chi-o, professor of historical theology, erated Theological Faculty, Uni-ity of Chicago; Dr. Wilhelm Pauck, w York City, professor of church ory, Union Theological Seminary; Dr. Janis Rozentals, St. Paul, pro-or of New Testament, Luther The-ical Seminary.

evotions during the convocation be conducted by Dr. Rogness and Luther seminary professors: Dr. Eugene L. Fevold and Dr. Roy A. Harrisville, both of St. Paul.

A parallel program for wives of pastors is being planned by a Pastors' Wives' Fellowship committee, headed by Mrs. E. Roald Carlson of St. Paul. The wives will meet January 6-7 at the Lutheran Brotherhood Building, Minneapolis.

Honor Rolls Added

Seven new congregations have been added to the growing "honor roll" list of LUTHERAN HERALD. These congregations have recently subscribed for the church paper for every home in their parish:

Barum Church, Elk Mound, Wis.—the Rev. Hubert DeBoer.

Kickapoo Church, Soldier's Grove, Wis.—the Rev. R. M. Christensen

Porter Church, Porter, Minn.—the Rev. Lyle J. Inglebret

Estherville Church, Estherville, Ia.—the Rev. Theodore Maakestad

Christ Church, Long Beach, Calif.—the Rev. A. K. Odden

Trinity-Bergen Church, Starkweather, N. Dak.—the Rev. O. L. Proehl

First Church, Alexandria, Minn.—the Rev. Oliver Ruud

CORRECTION

The following information was inadvertently omitted from last week's story on the Share Our Surplus program ("A Five Dollar Bill," Oct. 21, page 4):

While this food distribution program is a part of Lutheran World Action, it is not included in the LWA section of the ELC Budget for 1958. Therefore, contributions from congregations, auxiliaries, and individuals should be properly designated. Send them to Norman H. Nelson, Treasurer, The Evangelical Lutheran Church, 422 South Fifth St., Minneapolis 15, Minn., marked "SOS-LWA" or "Lutheran World Action-Share Our Surplus."

Churches Refinance

Hope Church, Sioux Falls, S. Dak. has refinanced its loan from the ELC's church extension fund and has built the second unit of its church plant in near record time. The congregation, of which the Rev. W. H. Schumacher is pastor, was established just two years ago.

Two other home mission churches have recently refinanced their extension fund loans—Marin Church, Corte Madera, Calif., the Rev. George Loftness, pastor; and Concordia Church, Los Angeles, Calif., the Rev. A. O. Pedersen, pastor.

MINNESOTA CHURCH DEDICATED—A stone bell tower dominates this view of the new Bricelyn Church and parish house, Bricelyn, Minn., dedicated last month. The one story structure, built at a cost of $220,000, includes a nave seating 470, a social hall, an assembly room, nine classrooms, offices, and kitchen facilities. The Rev. G. B. Odegaard, assistant to the president of the Southern Minnesota district, conducted the rite of dedication. Former pastors who returned for the festivities were Alf Bredesen, J. R. Lavik, S. Tverberg, G. O. Wangberg, J. O. Tweeten, and Einar Jorgenson. The Rev. Arthur G. Bagaason is the present pastor of the parish.

People

The Rev. Richard N. Nelson, who is serving as secretary for stewardship and evangelism for the Lutheran World Federation, is currently on a European tour that includes stops in seven countries. He participates in meetings and training sessions for church leaders and lay groups, as well as pastors.

The Rev. Knut Monson of Harmony, Minn., has accepted the call to become visitation pastor at First Church, Duluth, Minn. He will begin his new work there Jan. 1, 1959.

Jerry Stromberg, a 1958 graduate of Wheaton College, has been installed as youth director of Edison Park Church, Chicago, Ill., the Rev. A. Gordon Nasby, pastor.

George H. Black has recently assumed the position of executive director of the Beloit Lutheran Children's Home in Ames, Ia. He has held several positions of leadership in welfare and children's work, most recently as a field consultant to the National Lutheran Council's division of welfare.

Miss Carol Thompson was installed recently as a parish worker in Zion Church, Glendive, Mont., the Rev. James Hanson, pastor. She is a St. Olaf College graduate.

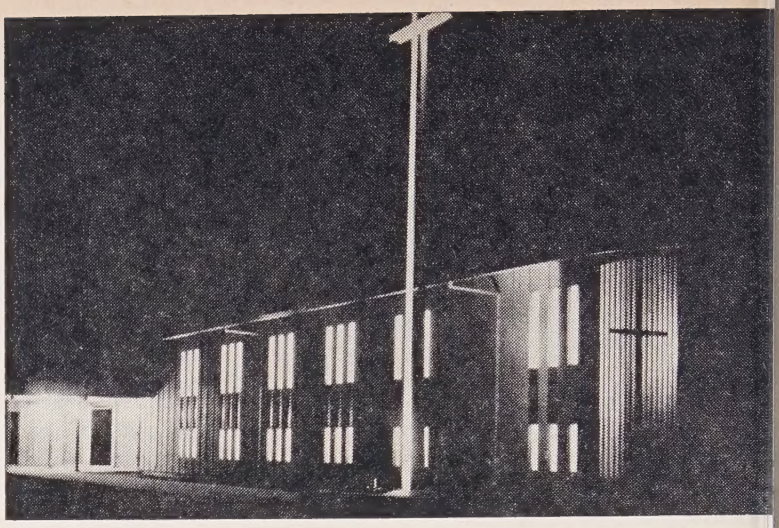
The Rev. and Mrs. O. C. Rolfsen were honored recently by the members of the four churches of the Bucyrus, N. Dak. parish on the occasion of their 45th wedding anniversary.

The Rev. Kermit Rye was installed last month as associate pastor of the three-church parish centering in Wittenberg, Wis. The Rev. Eugene L. Peterson is senior pastor of the parish.

Dean L. Moe was installed as director of Christian education for Bethesda Church, Ames, Ia., on September 14. Mr. Moe is a 1958 graduate of Concordia College, Moorhead, Minn. The Rev. Robert Larsen is pastor of the Ames parish.

Miss Patricia Brink was installed September 14 as education and youth director of Trinity Church, Owatonna, Minn., the Rev. Olin C. Fjelstad, pastor.

The Rev. Thomas Knudson, formerly pastor of Our Saviour's Church, Nome, Alaska, has returned to the United States and is available for speaking engagements presenting the cause of the Nome congregation from now until December 1. He can be reached through the ELC's Department of Home Missions.



NEW CALIFORNIA CHURCH—Night lighting outlines the first unit of Hope C Santa Clara, Calif., which was recently dedicated. Dr. Gaylerd Falde, president c California district, conducted the dedicatory rites. The congregation, organized ir 1957, now numbers 300 members. Pastor is the Rev. Vance Knutson.

The Rev. L. I. Torgerson was installed recently as pastor of Norwegian Church, San Francisco, Calif.

Virginia Hollenbeck of Minneapolis, a graduate of the California Lutheran Bible School, has been installed as parish worker of the Church of Our Redeemer in Oxnard, Calif., the Rev. Irvin Tweet, pastor.

The Rev. Luther Berven has resigned as pastor of Our Savior's Church, Osage, Ia., in order to accept a call to the newly merged Trinity Church of New Hampton, Ia. He will be installed in his new parish on November 23 by Dr. Herman Siefkes, president of the Iowa district of the ALC.

Miss Loy Ann Stenberg was installed recently as a parish worker at Our Savior's Church, Jackson, Minn., the Rev. Fred Sommars, pastor. She is a 1958 graduate of the Lutheran Bible Institute.

Deaconess Olive Hanson, a graduate of the University of Minnesota and the Lutheran Bible Institute, has been appointed Field Secretary of the National Lutheran Nurses Guild which has headquarters in Minneapolis.

The Rev. Obed C. Anderson has resigned as pastor of First and Bethlehem Churches of Pine River, M in order to accept a call to be pastor of Our Savior's Church, S or, Wis.

World Missions

The Rev. Theodore Ellingboe h cently been elected superintende the Sudan Mission in Africa and take office in January, 1959. **The Lloyd Sand,** who has been servi superintendent for a number of will spend full time on translatio the Baya language. He hopes to plete translation of the New Testa this year and begin on the Old T ment next year, as well as prod other literature.

Millicent Haugebak, a missi nurse in South Africa, returned t United States for her furlough in tember in time to begin work a ther College in Decorah toward B.A. degree.

The Rev. and Mrs. Lloyd Smith returned in September from the S Mission and are currently spendin beginning of their furlough in P wood, Montana.

Missionaries who have returne are returning at the present time t mission fields are **Joyce Bergh,** C

CONFERENCES ON EVANGELISM

January 21-25	Los Angeles, Ca
Jan. 28-Feb. 1	Madison, W

Did *you* renew *your* subscription

to Lutheran Herald during October?

If you have not renewed through your local congregation, send $3.00 today to—

Subscription Department
AUGSBURG PUBLISHING HOUSE
426 South 5th Street
Minneapolis 15 Minnesota

Be sure to give your name and address exactly as they appear on the back cover of this issue.

52 Issues for Only $3.00

The Rev. and Mrs. Herman Bly Marjorie Bly, Formosa; and **The . and Mrs. Alex Overvold,** South ica.

ur missionaries sent to the new sion field in Brazil have now ar- d safely and are studying at the guage school in Campinas.

reaching Missions—November

Opsahl:

Randall, Iowa
A. J. Bringle, Pastor
Franklin, Minn.
Vacant
) Montevideo, Minn.
Arthur Bervig, Pastor
ec. 4 McCallsburg, Iowa
Perry Heller, Pastor

. Egertson:

Waldorf College
Forest City, Iowa
Scarville, Iowa
Lewis E. Bakke, Pastor
6 Clear Lake, Iowa
George C. Strum
5 Elk Mound, Wis.
H. F. De Boer, Pastor

. Tysdal:

Carpio, N. D.
Le Roy Anenson, Pastor
Plaza, N. D.
D. E. Striker, Pastor
ec. 4 Kasson, Minn.
O. Stensland, Pastor

V. Lee:

Velva, N. D.
W. L. Hanson, Pastor
Park River, N. D.
Leonard Smestad, Pastor
ec. 4 Rake, Iowa
Hilmar Mostul, Pastor

P-T-R Missions

Goodhue Circuit
gelism Staff Participating: Oscar E. Enge- on, Mars Dale and Conrad Thompson.
Grand Forks-Goose River Circuits
gelism Staff Participating: Oscar Enge- on, Mars Dale and Conrad Thompson.
ec. 4 McKenzie-Crosby-Williston Circuits
gelism Staff Participating: Oscar Enge- on, Mars Dale and Conrad Thompson.

Announcements

Wanted to buy: 30-40 used Concordia Hymnals, music ed., in good condition. Also 6-7 church pews seating 7-8 people. First Luth. Church, Box 195, Savage, Mont.

Rice Lake Ct. WMF Workers' Conference, Nov. 7, Hawkins, Wis.

Lake Region Ct. WMF Workshop, Oct. 31, St. Olaf Church, Devils Lake, N. Dak.

Wanted by small rural congregation: 40-50 copies of The Lutheran Hymnary (Augsburg, 1935). V. G. Lueth, Salem Lutheran Church, Longville, Minn.

Harvey Ct. WMF Workers Conference, Oct. 28, First Church, Fessenden, N. Dak.

Want Ad

Rate: $1.00 a line, minimum charge $4.00

For sale: Electric Hammond organ with tone cabinet, church model, nearly new, walnut finish. 18 pews, 8 feet long. Chancel furnishings in light varnish finish. Clyde Coyle, Garvin, Minn. Phone: Pilgrim 6-5161.

NEW HYMNAL AVAILABLE

Congregations now deciding to use the new SERVICE BOOK AND HYMNAL can be assured of prompt delivery from stock since the backlog of earlier orders has been filled. Orders from individuals also can now be filled promptly from stock. The price of the book is $3.85 per copy.

AUGSBURG PUBLISHING HOUSE

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Businesses

Sale or lease: restaurant with counter and booths. Private dining room to handle 70. Tri-city area S. E. Wash. 7 Lutheran churches. 586-1C

Store, locker plant, cafe and post office in one bldg, and 4 room residence in prosperous small town in NE Mont. Bank, grade school and Lutheran Church. Immediate possession if desired. 586-2C

Modern beauty shop, 4 room apt., full basement. Prosperous Lutheran community. New grade and high school. S Minn. Been in business for 19 yrs. Reason for selling—accepted position in other city. 586-3C

FOR RENT

Homes

Former LBI girl wants roommate in Christian home, kitchen privileges, twin beds, use of house, near bus. S. Mpls. 586-4B

Reasonably priced, single rooms with meals included for business girls or women desiring to live in Chicago. Excellent transportation. 586-5B

POSITION WANTED

Woman desires position as housekeeper for elderly couple about Nov. 15. 586-6D

HELP WANTED

Housekeeper for light cooking, cleaning, laundry. Welfare Agency in Chicago. Personnel only. No children. Give complete information when writing. 586-7F

Widow living in small town in E N. Dak. desires lady companion for winter. Lutheran community. Comfortable home with oil heat. Some compensation. Pleasant home life. 586-8F

Full time housekeeper wanted for family of 4; 2 boys aged 5 and 8. Mother invalid. New home, automatic appliances; excellent location for transportation to church etc. No heavy work or lifting. Permanent. Excellent for middle aged lady. 586-9F

Charge nurse in Lutheran Home for Aged in N. Minn. town. Good opportunities. 586-10F

Christian college wants a part-time R. N. who desires opportunity to work for bachelor of arts degree. 586-11F

First and second cooks needed in Lutheran Home for Aged in Ill. Prefer Lutheran middle-aged persons. Experienced. 586-12F

Full time R. N. wanted in Christian college in Ia. Salary open. 586-13F

Parish worker for youth work and visitation, wanted in Lutheran church in N. Dak. city. 586-14F

Wanted, a doctor to locate in modern city of 1000 in Red River Valley of N. Dak. Fine modern facilities, including medical bldg. Financial assistance available for equipment. Other inducements. 586-15G

Good location for jeweler and watch repair man in strong Lutheran community. Pop. about 900. Cent. Wis. Exc. surrounding territory to draw from. 586-16G

Each Sunday listen to

"Lutheran Vespers"

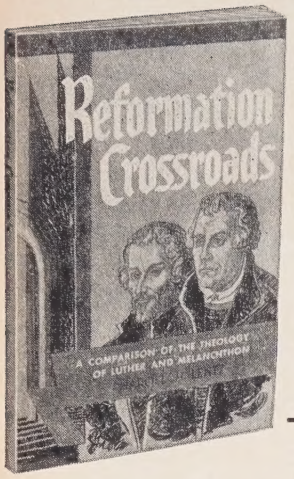
Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

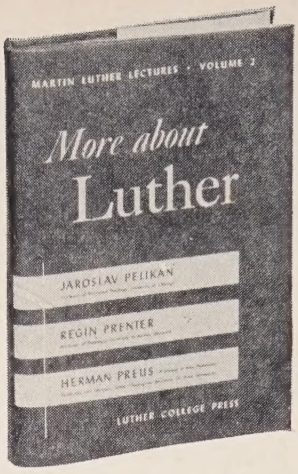
4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)

Clip this as a listening reminder!

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF





MORE ABOUT LUTHER BY JAROSLAV PELIKAN,
REGIN PRENTER, AND HERMAN PREUS

A study of Luther's profound understanding of the corp life of the Christian—in liturgy, Word and Sacrament the fellowship of the Church. Vol. II of Martin Luther tures from Luther College.

Code

LUTHER TODAY BY ROLAND BAINTON
WARREN A. QUANBECK, AND E. GORDON RUPP

Vol. I of Martin Luther Lectures from Luther College ther's Simple Faith," "Luther and the Puritans of His "Luther's Early Exegesis."

Code

THE TABLE TALK OF MARTIN LUTHER
EDITED BY T. S. KEPLER

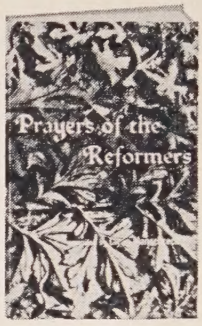
A selection of table conversations, thought-provoking f Christian. They reflect Luther's philosophical and sp beliefs.

Cod

REFORMATION DAY — OCTOBER 31

LUTHER AND THE REFORMATION

in Books for Every Reader



REFORMATION CROSSROADS
BY HAROLD LENTZ

Just published—an interesting study of two giants of the Reformation, Luther and Melanchthon, and what each contributed to modern thought. Paper, $1.75
Code 14-493

DEVOTIONS AND PRAYERS OF MARTIN LUTHER

Devotional treasures from Luther's voluminous writings. The worshipper finds these thoughts and meditations rich with meaning for his own life. $1.50
Code 31-1679

PRAYERS OF THE REFORMERS
COMPILED BY CLYDE MANSCHRECK

Inspiring prayers by the 16th Century Reformers—many translated into English for the first time. Luther, Melanchthon, Calvin, Cranmer, Coverdale, and many others. $2.50
Code 31-6234

THE STORY OF MARTIN LUTHER
BY ANNA KATTERFIELD

A fictionalized biography of Luther—vivid, lively, swift-moving. Absorbing reading for ages 13 to 15, reading that will help them know their religious background.

hardbound, $1.25
Code 31-7210

LUTHER'S LIFE
BY I. B. STOLEE

An excellent biography, also rich in material on Lutheran doctrine and the background of the Reformation. The informal style of writing makes this one of the most widely read Luther books among those of high school and college age. Illustrated. Book size 8½x11.

cloth, $3.00 Code 14-352 — paper, $2.00 Code 14-351

AUGSBURG PUBLISHING HOUSE, Minneapolis 15, Minnesota

_____ MORE ABOUT LUTHER
_____ LUTHER TODAY
_____ THE TABLE TALK OF MARTIN LUTHER
_____ REFORMATION CROSSROADS
_____ DEVOTIONS AND PRAYERS OF MARTIN LUTHER
_____ PRAYERS OF THE REFORMERS
_____ THE STORY OF MARTIN LUTHER
_____ LUTHER'S LIFE—Paper
_____ LUTHER'S LIFE—Cloth
_____ WHAT LUTHER SAYS (Pre-pub. price before Dec. 15)

I enclose $..... Charge my account ☐

Name _____

Address _____

_____

Postage—When cash accompanies order, please include 10c on the first dollar, and 5c on each additional dollar or fraction thereof, for postage and handling.

WHAT LUTHER SAYS

A one-source anthology of spiritual treasures fro ther's complete writings. Ready in January.

Pre-publication price, $20.00
Regular price after Dec. 15, $25.0